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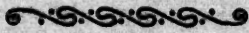
CHRISTIAN SCIENCE

NOT THE
SECOND COMING OF CHRIST.


MRS. EDDY

NOT HIS
Representative for that Occasion.


A WARNING.


PRICE 10 CENTS.

Record Job Office, Berlin, Ont.

CHRISTIAN SCIENCE

THE JOURNAL OF THE

SCIENTIFIC METHOD

OF THE

CHRISTIAN SCIENCE

OF THE

CHRISTIAN SCIENCE

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INTRODUCTION.

THE writer, knowing that humanity to-day to a very large extent is in a somewhat dissatisfied and unsettled frame of mind, therefore in that state that we may say, is one of more or less receptivity for things that are new, and is in many cases receiving with open arms, teachings and creeds that would not be accepted were the proper time taken to investigate them thoroughly, has taken it upon himself to say a few words on the subject and to sound a warning to his fellow-beings on the claims of Christian Science as made known by Mrs. Eddy, the founder and promoter of this movement.

One should always hold himself open to receive the truth whenever and wheresoever it may be presented. And though one may find things that one cannot agree with, yet the good and true should ever be selected and digested and the chaff left for its inevitable burning. Only thus is it possible to rise to the spiritual heights which Mrs. Eddy so vividly pictures. There is much to be said in favor of the trend and object of her writings, but on the other hand there are some ideas thrown out which cannot be permitted to go undisputed.

Not every one can find the necessary time to follow her writings closely, hence the object of the following comments.

It is hoped that the meaning of her words has been detected, for she says that it is only those who quarrel with her method who have not understood her meaning, or who, discerning the Truth, come not to the light, lest their works should be re-proved.

The writer, whose name appears below, believes that the meaning of her words has been revealed to him, and therefore sends out this little pamphlet without having copyrighted it, feeling that it is a warning from God, and should receive as wide publicity as possible.

GEO. P. WAGNER.

**MRS. EDDY'S EGOTISM AND HER CLAIM
TO BE THE REPRESENTATIVE OF THE
SECOND COMING OF CHRIST.**

MRS. EDDY claims that the mighty works which were the sign of Emanuel or "God with us" in Jesus' time are the sign of his coming now again, as was promised aforetime in Isaiah. But it is possible that one may be mistaken in this as will be seen in the sixteenth chapter of Revelations. This chapter shows that one should be very careful about basing the correctness of one's teaching upon the demonstration of healing alone. Jesus had a forerunner announcing His advent. The Truth of His being the Christ was based upon many signs beside demonstrations of healing. He was never jealous that He should get credit for anything that came to man through him, and was always exceedingly careful that God should receive all the glory. The very fact that Mrs. Eddy is so very jealous that she should receive all credit for the discovery of what she terms THE DIVINE SCIENCE OF HEALING THE SICK THAT JESUS MADE USE OF, gives a coloring for the expositions of the Revelations of St. John that will be found farther

on in these comments. Mrs. Eddy claims that in 1866 she made the discovery of the adaptation of Truth to the treatment of disease and says that it should always be acknowledged; that any school that claims to be Christian Science and uses another's discoveries without giving credit to the author, steals. Mrs. Eddy is just as jealous for this, to her, God-given knowledge, as any of our mortal authors.

She goes on to say that any theory that departs from hers, affords no foundation for a genuine school of this science; that the first edition of her book entitled Science and Health was published in 1875; that various books have since been published by others most of which are correct in theory, and filled with plagiarisms from her book; that they however regard the human mind as a healing agent, whereas in Christian Science the mind (meaning mortal mind) is not a factor in the Principle; and that a few books based on Science and Health are useful.

These words prove the assertion that has been made; and they give one a small idea of the egotism which Mrs Eddy is possessed of.

Speaking of her egotism, one cannot but feel that this is a just appellation when one reads in her

preface the account of herself on pages viii, ix and xii. Besides what is said on those pages, Mrs. Eddy has written a biographical sketch of herself entitled "Retrospection and Introspection." All this does not reflect the God who delights to hide Himself in order that man may feel that he is man, and yet desires that man should be honest and true, ascribing unto Him the glory.

Mrs. Eddy does not stop at this, but says in another place that the impersonation of the spiritual idea had a brief history in the earthly life of our Master ; but of His Kingdom there shall be no end, for Christ, God's idea, will eventually rule all nations and peoples with Divine Science (of course as discovered by Mrs. Eddy, for you will remember she does not allow the correctness of a deviation). This immaculate idea, Mrs. Eddy goes on to say, represented first by man *and last by woman*, (meaning herself) will baptize with fire and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love.

CHRIST WILL NOT APPEAR IN THE DES- ERT AND SECRET CHAMBERS.

Speaking of her book and the vision St. John saw as per tenth chapter of Revelations, Mrs. Eddy says: "Is this angel, or message from God, Divine Science, that comes in a cloud? To mortals "obscure abstract and dark; but a bright promise "crowns his brow. When understood, it is "Truth's prism and praise; when you look it "fairly in the face you can heal by its means, and "it hath for you a light above the sun, for God " "is the light thereof." Its feet are pillows of "fire, foundations of Truth and Love. It brings "the baptism of the Holy Ghost, whose flames of "Truth were prophetically described, by John "the Baptist, as consuming error. This angel "had in his hand a "little book" open, for all to "read and understand. Did this same book con- "tain the revelation of Divine Science, whose " "right foot" or dominant power was upon the "sea—upon elementary, latent error, the source "of all error's visible forms? His left foot was "upon the earth; that is, a secondary power was "exercised upon visible error and audible sin.

“The “still small voice” of scientific thought
“reaches over continent and ocean, to the globe’s
“remotest bound. The inaudible voice of Truth
“is, to the human mind, “as when a lion roareth.”
“It is heard in the desert and dark places of fear.
“It arouses the seven thunders of evil, and stirs
“their latent forces to utter the full diapason of
“secret tones. Then is the power of Truth
“demonstrated—made manifest in the destruction
“of error—then will a voice from harmony cry :
““Go and take the little book . . . Take it and eat
“it up, and it shall make thy belly bitter ; but it
“shall be in thy mouth sweet as honey.” ”

We allow that Mrs. Eddy’s book is the “little book” or message that is given to St. John to test, and we are free to admit that on the first reading it is very palatable, and it has many worthy sayings in it, but when it is held up and placed in the light of Christ’s words it loses its fascination. We are also free to admit that it is a book that will wield an enormous power, because it is inaugurating the movement that will bring about the overthrow of that great city Babylon, the creeds and systems of the present day, so vividly pictured in the seventeenth and eighteenth chapters of Revelations. Many, many will be lured by its worthy

aim, but when they have eaten and digested it, it will be found very bitter, when the cry goes up from the merchants of the earth, "Alas, alas that
"great city, that was clothed in fine linen, and
"purple, and scarlet, and decked with gold, and
"precious stones, and pearls. For in one hour so
"great riches is come to naught. And every
"ship-master, and all the company in ships, and
"sailors, and as many as trade by sea, standing
"afar off and crying, when they see the smoke of
"her burning, saying, What city was like unto
"that great city? And casting dust on their
"heads will cry, weeping and wailing, and say-
"ing: Alas, alas, that great city wherein were
"made rich all that had ships in the sea by reason
"of her costliness for in one hour is she made
"desolate. And the merchants of the earth weep
"and mourn over her for no man buyeth their
"merchandise any more. The merchandise of
"gold, and silver, and precious stones, and of
"pearls, and fine linen, and purple, and silk, and
"scarlet, and all thyme wood, and all manner of
"vessels of ivory, and all manner of vessels of
"most precious wood, and of brass, and iron, and
"marble, and cinnamon, and odors, and oint-
"ments, and frankincense, and wine, and oil, and

"fine flour, and wheat, and beasts, and sheep, and
"horses, and chariots, and slaves, and souls of
"men. And the fruits that thy soul lusted after
"are departed from thee, and all things which
"were dainty and goodly are departed from thee,
"and thou shalt find them no more at all in
"thee."

We must allow this to Mrs. Eddy, because we see the fulfilment of this prophecy in the acceptance of her doctrine of the origin of matter and her vigorous denunciation of all material things.

But when Mrs. Eddy glowingly pictures to us her book on Science and Health as a message from God and says of it that it is Truth's prism and praise when understood and that it hath a light above the sun, "for God is the light thereof;" that its feet are pillars of fire, foundations of Truth and Love; and that it brings the baptism of the Holy Ghost, we demur, and say this book, this message, *taken as a whole*, is not all this when understood. When however we think of the solemn words of our Lord Jesus Christ uttered on that memorable occasion when His disciples asked what would be the sign of His coming, and when we read the utterances of Mrs. Eddy, we stand astounded at the complete fulfilment of His words.

Let us recall His words: "Then if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, *and shall shew great signs and wonders*; inasmuch that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold He is *in the desert*, go no not forth; behold He is in the *secret chambers*, believe it not. For *as the lightning cometh out of the east, and shineth unto the west*; so shall also the coming of *the Son of man be*. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: *And then shall appear the sign of the Son of man in heaven.*"

Listen again to His words: "Wherefore if they shall say unto you, Behold he is *in the desert*, go not forth; behold He is in the *secret chambers*, believe it not." But what does Mrs. Eddy say? "Is this angel, or message from God, Divine Science, that comes in a cloud? *To mortals*, *abstract, obscure, dark*; . . . The inaudible

"voice of Truth is, to the human mind, "as when
"a lion roareth." It is heard in *the desert and*
"*dark places of fear. It arouses* "the seven thun-
"ders" of evil, and stirs *their latent forces to utter*
"the full diapason of *secret tones. Then is the*
"*power of Truth demonstrated*—made manifest in
"the destruction of error." And Mrs Eddy says
in another place, "Millions of unprejudiced
"minds—simple seekers for truth, weary wander-
"ers, athirst in *the desert* — are waiting and
"watching for rest and drink." Here she de-
scribes her book, or Divine Science, as something
that is *dark to mortal minds*, that it is heard in
the desert and dark places of fear and stirs latent
forces to utter secret tones. And she likens the
world at the coming of the Lord as unto a *desert*—
meaning that it is a material age, not an age of
spiritual thought. But we find everything that
has been told us by our Lord, and also by St. John
in his book of Revelations points most distinctly to
a time still in the future. We are told that He will
not be found in *the desert and the secret chambers.*
He has warned us that when we are told these
things we are not to go forth, nor to believe it.
His coming "*to mortals*" will not be "*obscure, ab-*
stract, and dark"—"heard in *the desert and dark*

places of fear" or where "*the latent forces*" of "*evil*" are with their "*secret tones*"; but it will be "*as the lightning that cometh out from the east and shineth unto the west*"; and although St. John says that "*He cometh with the clouds*," yet he adds "*every eye shall see Him*; and they also which pierced him; and all kindreds of the earth shall wail because of Him." The nineteenth chapter of Revelations shows most distinctly that the reappearing of Christ does not take place until Babylon is fallen, for it is then, and not until then, "*that the marriage of the Lamb is come and His wife hath made herself ready.*" Does not this shew beyond a doubt that He is not to come *in a material age* which Mrs. Eddy likens unto a *desert*? No, He cannot come yet, for his wife hath not made herself ready. Mrs. Eddy's work will however go a long way in preparing her. So does God make use of those things which are seemingly adverse.



THE SECOND COMING FOLLOWS THE DESTRUCTION OF BABYLON.

JUST here we are reminded of an account in the Revelations of this great city known as Babylon which is burned up by the beast and ten horns. These ten horns are given power for one hour with the beast in order that the accomplishment of the destruction of Babylon may be brought about. These ten horns represent great power, and it is said of them that they have *one mind* for God did put it into their hearts to come to one mind and to agree, in order that His will might be done as related to that great city.

Mrs. Eddy makes much of the *one mind* and of *keeping the Ten Commandments*, the keeping of which she strongly enjoins, promising great power to those who keep them and who follow the Science as expounded by her. But when one thinks of the egotism she displays in a great deal of her writing it makes one halt and question the perfect correctness of the representation of the spiritual idea made by woman, for thus did not He who represented it aforetime, and Whom we know as the meek and lowly One.—

This immaculate idea, Whom we know as the Son of God and the son of man, whose reappearing Mrs. Eddy claims has taken place, does not come until Babylon is destroyed; and that as yet has certainly not come to pass. It is His work to fight against the beast and the ten kings that have *one mind* and to overcome them. He is the living Word of God Whose eyes are as a flaming fire, and His is the appointed work of ushering in the millenium. The Masculine Representative will once more make His appearing, and His coming will be as the lightning that lightens even from the east to the west, a very very much quicker movement than the ten horns make, whose time is the prophetic one hour. Babylon, the creeds and systems of the present day, will soon be cast into oblivion forever and so burned up, yet the rapidity of this movement is slow when compared with that of Him Whose "word is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When He is come will there be a system such as is now in vogue in connection with the Christian Science movement, namely the accepting of stated

sacrifices for the cures performed? True, a laborer is worthy of his hire, but the Master taught his disciples not to ask anything, to trust in God for all their needs. They were taught to seek His kingdom and His righteousness and it was said that all other things would be added.

Mrs. Eddy further says that when she had discerned the spiritual sense of the creed of the first teaching she received, in the Science of Christianity it was a present help. It was the living, palpitating, presence of Christ, Truth, which healed the sick. And in another place she says that Christ's immortal ideal (meaning Christian Science) will sweep down the centuries, gathering beneath its wings the sick and sinning; that her weary hope tries to realize the day when all shall recognize His reappearing; that the time for the reappearing of this divine idea of healing is now, and whosoever lays his earthly all on the altar of Christian Science, may to-day drink of Christ's cup and be baptized with his baptism.

Now, although we are quite willing to acknowledge that Mrs. Eddy has said much that will give one loftier thoughts that do help to strengthen the faith that is necessary for the healing of the sick, we cannot for a moment admit that this is the

reappearing of Christ, for the very reason that she expresses a weary hope in trying to realize the day when all shall recognize His reappearing. There is nothing in the predictions that lead one to expect that there will be any time spent by anyone waiting for the acknowledgment, for we are distinctly told that it will be as the lightning that lightens even from the east to the west. This is too quick to allow one to become weary in hope that it may be recognized. If the advent of Christian Science were His reappearing, Mrs. Eddy would not need to say that she is still a willing disciple waiting for the Mind of Christ.



THE IMAGE AND LIKENESS OF GOD.

A WORD or two as to Mrs. Eddy's definitions of the "image and likeness of God." She says God is not in man, but man reflects Him; that the greater cannot be in the lesser; that such belief works ill; that there is but one Mind and that omnipotent Mind is reflected and governs the entire universe; that the universe, including man, is a compound yet individual idea reflecting the divine Substance or Spirit; that God is not in His reflection any more than man is in the mirror which reflects his image; that He is not in man, but man is the full and perfect expression of Him; that man is the infinite idea of Infinite Spirit, *the spiritual image and likeness* of God, the full representation of Mind; that man has no separate mind from God; that the Mind of God belongs to man, but is not in him. Mrs. Eddy also in her glossary says that God has a Will and this Will is the might and wisdom of God. She admits that God is Life, Love and Wisdom, and has Will and Understanding.—

Now if man is an image *and a likeness* of God would he not also have life, love, wisdom, will.

and understanding? If God is Mind would not man also be mind, if he is the image *and likeness* of God? If man is not mind then he has no will and is not a free-agent. God has however created him in such a way that he has free-will, but in the perfect man this will becomes fixed through his endeavor to permit the good and truth of God to flow through it unhindered and unalloyed.— He fixes it by the power that is given him, in order that God's will may be done. Thus it is that the perfect man is the perfect and immortal idea of God. We agree with Mrs. Eddy that the perfect man is spiritual not material. We go further and say with Christ, "that which is born of the Spirit is *spirit*; not only spiritual *but spirit*, and therefore that which is born of Mind is mind. In this way the spiritual creation of man is seen to be brought about by God, Who is Love, Wisdom, Will and Understanding, forming the spiritual man from his proceeding Divine or Holy Spirit, which is good and truth. The will of man is formed from that good and the understanding is formed from that truth, and they become receptacles for the Wisdom and Love of God, which flow into them and yet are separate from them. Thus God dwells in man; Principle is in its idea; and man

becomes more than a mere reflection in which God is not. It cannot be said "that God is not in his reflection any more than a man is in the mirror that reflects his image," or that the perfect man is not mind or spirit. In the words of Christ "That which is born of Spirit is spirit," "Because I live ye shall live also. At that day ye shall know that I am in my Father, and ye in Me, and I in you."—

The birth of Christ shewed that God also recognized matter in the formation of man, even if we use this word generically. God has arranged it all so that His image and likeness may be made manifest through it. There was a time when all was perfect within, and His likeness was made manifest in the flesh, yet it is not necessary to hold that flesh or matter is indispensable. We know that it is quite possible that it can be transformed into that from which it was first made, simply because Christ accomplished this, and did away with the will of the flesh, having made no use of it; but this still left the spiritual man *with a will*, the perfect image and likeness of God. This likeness is the ideal man with will fixed in favor of God, with no will in favor of the world. This is the internal or spiritual man. The flesh, and the will

of the flesh, need to be born again and matured, and when maturity is reached that which is flesh or the material part of man will be fully transformed, even as the fleshly body of Jesus was transformed through the power that was given Him in answer to His strictly obedient, honest, and sinless life. "But as many as received Him" to them gave He power to become sons of God, "even to them that believe on His name: which" "were born not of blood, nor of the will of the" "flesh, nor of the will of man, but of God." Thus the whole man becomes perfect, and the Love and Wisdom of God flow through unhindered and unalloyed. The proof of the presence of the Christ—the Spiritul and the material—was thus made, and it was also shewn that man has a mind and a will separate from God, and yet united to Him.



IS GOD IN MAN ?

Mrs. Eddy, as stated, says that Spirit, Soul, is not in the body; that God is not in man, but that man reflects Him; that the greater cannot be in the lesser; that such a belief is an error that works ill; that a leading point in the Science of Mind is that Principle is not in its idea (meaning its spiritual idea); that there is but one Mind, and that omnipotent Mind is reflected and governs the entire universe; that the *spiritual universe* including man is a compound, yet individual, idea, reflecting the divine Substance or Spirit; that God is not in His reflection any more than man is in the mirror which reflects his image.

These are startling statements to make in the face of all that our Lord has taught. If Mrs. Eddy is a representation of Truth and makes such statements, then Truth has unsaid some of the most precious sayings that we have recorded by that saintly and beloved disciple of His. Such words of His as the following become an enigma when viewed by this so-called Science: "Believest thou not that I am in the Father *and the Father in me*? The words that I speak unto you I speak not of myself:

but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father *and the Father in me*; or else believe me for the very works' sake." Our Lord held that His works were proof that He was in the Father *and the Father in Him*. If his works proved this what do Mrs. Eddy's prove? She claims as a leading point in the Science of Mind that "Principle is not in its idea, God is not in man." But our Lord not only spoke of his dwelling in the Father and the Father in Him, but he also said: "Abide in Me *and I in you*. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, *and I in him, the same* bringeth forth much fruit: *for without Me ye can do nothing.*" If we can do nothing without His abiding in us, how can Mrs. Eddy defend her Science?



THE ORIGIN OF MATTER.

In her remarks on "matter" Mrs. Eddy says that matter is not real, everlasting, indestructible; that it is an emanation from mortal mind; that the myriad forms of mortal thoughts are made manifest in matter; that matter is an error of statement; that this error in the premise leads to errors in the conclusion in every statement into which it enters; that nothing we can say or believe regarding matter is true, except that matter is unreal, and is therefore a belief, which has its beginning and ending; that it is that which mortal mind sees, feels, hears, tastes, and smells only in belief; that it is ever non-intelligent; that it has no propagating power of its own; that the intelligence of matter is impossible, that it is neither self-existent nor is it produced by Spirit; that it is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit; that the theories she combats are (1) that all is matter, (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life.

Mrs. Eddy in several instances has put up straw men and then has gone at them with hammer and

tongs. For instance where she says, as just quoted, that she combats the theories that all is matter, and that matter possesses intelligence and life. These are straw men just like the one in her chapter on Creation, where she says that mortal man has made a covenant with his eyes open to belittle Deity with human conceptions, and that mortals, in league with material sense, take limited views of all things; *that no man should affirm that God is finite or material.*

It is only necessary to mention these things to an ordinary mortal mind to shew that there is nothing in them to combat. Such things are only in the belief of those who are in the grossest darkness. Her statements that matter has not originated in Mind, and that it is the product of mortal mind, the manifestation of mortal thought, that it is only a belief, involves the conclusion that the Earth, the Sun, the Moon, and all the Stars of the Universe, as also the atmospheres, are emanations of mortal mind. If this is true then God has taken a very deep interest in the productions of mortals, for He is keeping them going in remarkable order in their orbits, for Mrs. Eddy says in another place: "Adhesion, cohesion, and attraction, are "properties of Mind. They belong to Principle,

“and but support the equipoise of that thought-
“force which launched the earth in its orbit, and
“saith to the proud waves “Thus far and no far-
“ther.” Spirit is the Life, Substance, and con-
“tinuity of all things. We tread on forces. With-
“draw them, and creation must collapse. Human
“knowledge calls them forces of matter, but Div-
“ine Science declares that they belong wholly to
“Mind, are inherent in Mind.” Here Mrs. Eddy
evidently agrees with us in our view that God has
taken a very kindly interest in matter, the pro-
duction of mortal mind. We agree with her that
those forces, as also growth, belong to Mind and
that if they were withdrawn matter would be in a
chaotic state, but that the matter of the universe
is made by mortal mind and is finally to be des-
troyed is beyond our conception. We would rather
believe, as she does, that there are not two Crea-
tors, and we would also rather believe that it is
possible for God to convert matter into that from
which it was at first transformed, when it is no
longer needed for the use for which it is now in-
tended. We would rather say with Prof. Drum-
mond: “The physical properties of matter form
“the alphabet which is put into our hands by God,
“the study of which, if properly conducted, will

“enable us to read the great book which we call
“the universe. But over and above this, the Na-
“tural Laws will enable us to read that great
“duplicate which we call the *Unseen Universe*
“and to think and live in fuller harmony with it.
“After all, the true greatness of Law lies in its
“vision of the Unseen. Law is the Invisible in
“the visible All Law is essentially Spiritual.
“ The visible is the ladder up to the invisible,
“the temporal is but the scaffolding of the eternal.
“And when the last immaterial souls have climbed
“through this material to God the scaffolding shall
“be taken down not because it is base but be-
“cause its work is done.”

In our article on “the image and likeness of
God” it is shewn that God does recognize matter ;
that God, Mind, is the Creator of matter, and the
Transformer of it.

